

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTE

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CHICAGO, NOVEMBER 10, 1888.

[NUMBER 11.]

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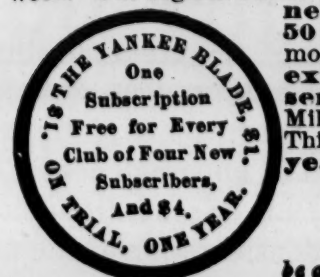
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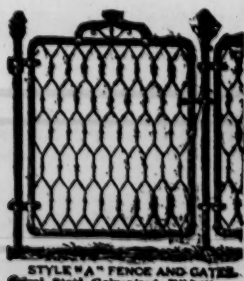
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# SUNDAY SCHOOL AND UNITY CLUB INSTITUTE

SECOND ANNUAL NUMBER OF

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 10, 1888.

[NUMBER 11.]

## EDITORIAL NOTES.

### SPARKS FROM THE INSTITUTE.

Every Sunday-school teacher should be a minister to a small but important parish.

Let the child teach you sometimes, if you would in turn be able to teach the child.

To the live minister the Sunday-school is only one means of instructing the children in religion.

To the true parent the Sunday-school is *one* means of instructing the children in religion.

Yours is a poor Sunday-school if it is not a mission-school.

To keep the older boys in the school, give them something to do outside of Sunday-school.

Send a written question home by the pupil to the parents sometimes.

One teacher found common ground with the parents of German children by searching for gems in German poetry with them. Receiving help they gladly gave.

The non-churchgoer is only half unchurched if his children are vitally related to Sunday-school or church.

The man whose children are helped by a church owes support to that church, though he may not come. At least he has a right to be asked, and he probably will like it.

No teacher ought to be allowed to keep a class under the uniform topic system, who habitually is unable to attend teachers' meeting.

Can we not have graduation day in the Sunday-school? Let some course be finished, then utilize post-graduates in normal work or deeper study.

The teaching of evolution is but applying the law of cause and effect, a lesson which a child begins to learn early.

The festival occasions should appeal to the children. Give them an opportunity to contribute to the ornamentations.

Above all seek to give the child an opportunity to do good.

No school can be alive that depends upon text-books.

The chief element in Sunday-school as elsewhere is the personal element, providing it is unconscious.

If you undertake to study high themes in Sunday-school, reinforce the work by preaching upon the same subjects.

"The children are often sent to Sunday-school for minor reasons rather than religious education," said Mrs. Parker truly, in her paper, the abstract of which is unfortunately, for want of space, crowded over to the next number.

To make an efficient corps of teachers in the Sunday-school, there ought to be a reserve force as substitutes to draw upon in emergencies. The substitute should, if possible, be notified of a call before teachers' meeting.

This two days' institute is a prophecy of a two weeks' institute. Do not the importance of the Unity Club and Sunday-school work demand such protracted work? What ought to be, can be.

## REPORT OF THE MEETINGS.

### WEDNESDAY NIGHT.

The train from Quincy which arrived at St. Louis Wednesday night, October 24, at half-past six o'clock, brought with it the chief delegation to the institute from outside the city. Although they came direct from the exhilaration of a two days' conference at Quincy, they were yet eager and fresh for work. The hospitable forethought of the St. Louis friends had *homed* most of them by mail before they started, so no time was lost in getting to supper, and by eight o'clock the pretty little audience room of the Church of the Unity was well filled with those who came to welcome and to listen.

St. Louis is famed as a Kindergarten city. It has known the labors of Professor Harris and Miss Blow. Of course there was not only a large, but a teaching audience, to listen to Professor Hailmann, one of the Nestors of American Kindergarteners, speak on "The Froebel Thought applied to Sunday-schools." Mr. Gannett led the congregation in the "Fellowship" service of "Unity Services and Songs." The singing and responses were such as again to raise the question, Why are these services not more often used in adult congregations? Are they not almost the thing so many churches are waiting for? At any rate would not an edition prepared for congregational uses open the way for the fuller revisions or creations that so many of our liberal churches are ready for?

We present elsewhere an abstract of Mr. Hailmann's suggestive discourse, which was listened to with rapt interest, and at the close the appreciation expressed itself in heartiest greetings. After a cordial welcome and invitation to work, from the pastor, we separated, all wondering whether the institute could live up to its beginning.

### THURSDAY MORNING.

Mr. Jones in the chair. Mr. Learned led in Service No. 1.—"The Father." The leader for the morning reminded the little company, gathered in the cosey Sunday-school room, that the worker in the liberal ministry in the West had a splendid discipline in the *fewness* of his constituency. It compelled him to measure forces rather than to count



members. It developed a belief in the intangible. It helped him to escape materiality and to reach spirituality. He further recounted the story of the Western Unitarian Sunday-school Society; its small beginning of fifteen years ago; its patient labors, slow growth, but manifest influence upon, and contributions to Sunday-schools east and west. Its annual meetings have always been crowded into the fag ends of Western Conference week, which, valuable as they have been, have not permitted adequate discussions of these great interests. Hence the necessity of these autumnal meetings. Wait fifteen years before you pronounce upon the wisdom of this institute undertaking.

The report of the secretary and treasurer of the society was then read. (See page 139). The reports and all other business matters were referred to a committee consisting of Mrs. A. L. Parker of Quincy, Mr. Wm. Bouton of the Church of the Unity, St. Louis, and Mrs. — Moss of the Church of the Messiah, St. Louis. After this W. L. Sheldon, lecturer of the Ethical Culture Society of St. Louis, read a thought provoking paper on "Non-Biblical Material in the Sunday-school," which our readers may look for in another number. The chair reminded the company that what was now expected was institute talk, not speeches. Mr. Leanred recognized the fact that we have broken from old moorings. If we are brave enough to go on at all, we must construct new craft. There has been a deal of senseless rationalizing of Old Testament stories. We cannot use them because we dare not take hold of them in the light of the newer thought. He considered Mr. Sheldon's suggestion of studying citizenship very important.

Mrs. Learned thought the essayist would lead us back to the stage coach time. To-day, the immense variety in literature and elsewhere is upon us, and we must fit our children into it.

Mr. Snyder would deplore the French type of patriotism. He thought perhaps the American child was already too much impressed with the superiority of the United States. He wanted a broader patriotism,—the brotherhood of man. The Jews retain great vitality without political existence.

Mrs. Parker wants live subjects, whether in the Bible or not.

Mrs. McMahan would not make Sunday-school heroes of captains of industry. It makes too much of material success.

Mrs. McFadon would not ignore these; they taught so often lessons of self-sacrifice.

Mr. Jones liked lessons in citizenship. He would make the Mississippi a sacred river to the children, and thought the sanctity of the Jordan would be increased thereby.

Mr. Snyder did not see what they were to do for time. The chair thought the unimportant details might be eliminated, then perhaps there would be time enough.

A lady thought the teacher should find the needs of the child by starting his thought and seeing whether it worked.

Mr. Sheldon closed the lively half hour of conversation with a pleasant word, recognizing the weight of the other arguments urged, but still maintaining his original position.

Mr. Gannett's paper on "The True order of Studies" in the Sunday-school was next given, with a chart accompanying it. The written paper we can give to our readers, but the unwritten illumination of the text and the chart, the characterization of Jesus as the eagle of the spirit as well as the dove, the hero of the active as well as the passive virtues, and the appreciative vindication of Paul as the probable little, pain-pinched man who dotted Asia Minor all over with his aggressive gospel,—these things did not get into the paper. They did, however, get into that forenoon to help make the significance of the religious life large, and the mission of the teacher of the religious life noble. They did also make the hours so short that the discussion of the paper was postponed until after the bountiful lunch, which was served in the drawing-room below.

## THURSDAY AFTERNOON.

The cosey parlor having overflowed, the afternoon session was called in the auditorium, Mr. Gannett presiding.

On re-assembling it was thought expedient to begin with Mrs. Parker's paper on "Home Infidelities toward the Sunday-school", so that the discussion of the afternoon might center around the questions raised by Mr. Gannett's paper of the morning, as well as those springing from the programme of the afternoon.

The arraignment of the homes by Mrs. Parker, (see abstract next issue) offered the line for most of the discussion. Mr. Gannett asked for testimony from those present. How many parents present talked with their children about their last Sunday's lesson?

Mr. Roper, of Alton, and others, thought the infidelity of the home overstated.

Mrs. McMahan's experience in the Quincy school corroborated this opinion.

Mr. Jones quoted a liberal minister, who once was orthodox, by saying there was more discussion of religious topics in the homes of the new thought than in those of the older thought. Now the conversation is free and natural, then it was constrained, forced and official. Bad as the homes now may be, they are vastly better than they used to be in the times of the old folks, bless them! He thought we also underestimated the religious tuition our children are receiving outside of our direct church work. Froebel counted on slower development, fewer influences than our modern child is subjected to. The parent also had a more difficult problem on hand when he must answer the child's question, not out of a catechism, but out of the complexities of one's own experience and judgment. On that account the answers were larger, sweeter, truer. He believed in criticism, but not to the extent of making pessimists.

Mrs. Parker wanted to be understood as believing that the spirituality of the homes was on the increase. On this theory her paper was written, and she had tried to say that this trouble in the relation of home to Sunday-school was because of more spirituality now in the home, rather than less.

Mrs. Covell, being called on, thought the mothers in her parish were worked too hard. Their strength was sapped and it made them indifferent. She believed that stronger boys and girls were sent out from their Sunday-school fifteen years ago than now.

One teacher, who owns a Testament received when she was two and a half years old, for one year's regular attendance, realized that she was a very different woman now for that experience.

Another teacher who had seventy-five pupils in the primary class, largely from unchurched homes, found the parental interest more alive than in many of the churched homes. A recent experience: The best prepared child in the class was one whose "papa talked to her Sunday afternoon about the lesson," and the father was a saloon-keeper.

Mr. Roper did not like to hear ministers blame the Sunday-school teachers or parents too much for not holding the older boys and girls, because why did not *they* draw and hold them in the church?

Mr. Sheldon thought no strong relations could be established with the homes unless there was a large spiritual body back of the Sunday-school. Not a large, but a picked Sunday-school he wanted. The aim must be high work rather than many children. He believed something simpler than Mr. Gannett's scheme must mark the line of final success.

A mother in Mr. Sheldon's society said they were deeply interested in Sunday-school problems; their mother hearts were with it, but it was hard to overcome the practical difficulty of distances.

Mr. Jones called attention to the other questions on the programme for the afternoon; the "Impieties", and "Mis-



sionary Mistakes of the Sunday-school". He thought the impieties were many. We cannot get along without the Sunday-school, but as now constituted we cannot much longer get along with it. Listlessness, lack of directness, incoherency were not only wrong in method, but they were wicked, they hardened the child's spiritual nature. The work of the day-school had a beginning and moved toward an ending, making a definite quantity in the child's mind, but that of the Sunday-school, like Tennyson's brook, goes on forever, leaving the child to infer that inattendance or inattention at any given time counts but little. He believed in short definite courses of lessons. He would not trust primary interests to secondary attractions; did not believe it honest to pretend to have a school for instruction in morals and religion while we were depending upon library books, pictures, picnics and festivals to keep up the interest, and to create and hold the attendance.

Mr. Sheldon thought one thoroughly revolutionary method must be brought about. He believed in making the Bible the great text-book, but it must not be taught on the basis of giving impressions; facts must be subordinated to impressions.

Mr. Frost would not have parents coerce children into any particular Sunday-school. He believed in the value of reiteration; a few principles much dwelt upon.

Mrs. Blattner found great pleasure and profit in the foreign element that comes to our schools, and thought we lost an important opportunity if we overlooked it.

Mrs. Damon spoke of her delightful experience in the St. Louis Mission School, and believed it was our duty to draw the children by any reasonable means.

Mrs. Learned thought there were times when the parent should command, and insist on things best for the child. There were times when a child should be commanded to eat his breakfast. She believed the difficulties lay largely with the parents.

Mr. Learned thought the parents were not adequately informed of the plans of the church and Sunday-school; that they would be glad to help oftener than they are asked to.

Mr. Jones reminded us that the four annual festivals were opportunities of lessening the distance between the church and Sunday-school. It was a mistake not to consider every school a mission-school. The hospitalities of all Sunday-schools should be extended to any unchurched children in the neighborhood.

Mrs. Leonard closed the discussion, saying that while the difficulty lay, as she believed, chiefly in the homes, the Sunday-school must rise to the situation and meet it.

#### • THURSDAY EVENING.

A large audience was in attendance, Mr. Learned presiding, and for the first half hour it was treated to a delightful concert consisting of solos, duets, and choruses by some thirty or forty of the Sunday-school children assisted by representatives of the choirs from the Church of the Messiah and the Church of the Unity. After an opportunity was given for the children to withdraw, the programme called for Mr. Thayer of Cincinnati to speak upon "Evolution in Morals and Religion" as applied to Sunday-school work. He having been obliged to send word at the last moment that he should be unable to attend, Mr. Jones read a paper upon "The Ethical Bearings of the Evolution Theory." He was followed by Mr. Learned, who presented the claims of the Sunday-school Society, and a collection was taken, including annual memberships, amounting to \$17.65.

#### FRIDAY MORNING.

This was pre-eminently the discussion morning of the institute; no papers were offered, but Mrs. McMahan, who presided, directed, for two hours and a half, a conversation of unflagging interest, around the topic, "Possible Cooperation in the Study of our Sunday-schools." The discussions chiefly turned on the possibility of doing thorough

work on the uniform topic plan, and the modification of Mr. Gannett's scheme for such purposes. The leader divided the different methods of Sunday-school instruction into three classes.

1. Lesson helps. Text-book teaching. The easiest but poorest method.
2. The graded system. Ideally the most thorough, but practically missing the great inspiration of teachers' meetings and the *esprit de corps*.
3. The uniform topic system. This makes maximum demands of the teacher. It heightens the personal relations. It demands a leader fit to shape and inspire the study. The Superintendent, or some one else, must be energetic or persuasive enough to keep things together.

Mr. Jones was not blind to the attractiveness of the graded theory, but the result of his experience and study led him to believe, not in the uniform *lesson*, but in the uniform *topic* method. This he accepted, not as a last resort, but as the ideal thing. The intellectual and religious life is social. He was not sure but that more of this common instruction ought to be introduced into the public schools. We graded the children into two thin slices; destroyed all the vascular quality of the tissue. We underestimate the assimilating power of a child's mind. We feel that we must give to it what nature in due time will force upon it. It is spiritual rudeness to anticipate nature too much. Outline work is not superficial work, if it is really outline. Give what the artist calls the construction lines of the picture, and time and experience will put in the shading. The child of the nineteenth century does not need so much teaching in detail as our teachers give. He will find out some things for himself, and we do him an injustice if we try to instruct in everything. This is particularly true in the growth of character. He distrusted the long courses of graded lessons, because there are so many divine interruptions and anticipations. The child will know so many things before you get there. He here outlined a possible cycle of study covering four years, starting from Mr. Gannett's chart. Subsequently this suggestion culminated in the appointment of a committee for the further consideration of such a course.

Mr. Gannett thought that after a primary course, and a post-graduate normal course had been added to Mr. Jones' scheme, it would not differ much from his own.

Mrs. McMahan said it was evident that the plan given by Mr. Jones did not mean less work, or more superficiality, than the other.

Mr. Learned thought it would not do to lose sight of the great good we had already gained through the uniform system. It had brought order out of chaos, and greatly elevated the quality of our Sunday-school work in the West at least.

A testimony from Quincy came of the power of this system in making vital teachers' meetings. Ten teachers without a single absence for six months, except in case of sickness or absence from town.

This reminded Mr. Learned of the old time, when the church occupied the central place in the life of the community, and suggested that the way it is to regain that position is by making its work more vital and standing for essentials. It was further developed that this method would not only make teachers meetings, but call for courses of lectures by the minister. It would make Sunday-school institutes that would bloom into preachers as well as teachers.

Mr. Gannett thought that not outlines but types were what were meant and what were wanted.

To sum up the morning's discussion, the following motion was made by Mr. Gannett and carried:

MOVED,—that a committee of five be appointed to draw up a plan for a four or six years' course of Sunday-school work, and submit the same at the May meeting; a plan



that may serve the basis of co-operative work among some of our schools.

This committee was subsequently appointed as follows: W. C. Gannett of Hinsdale, J. C. Learned, Prof. J. B. Johnson of St. Louis, Mrs. A. L. Parker of Quincy, and Jenkin Lloyd Jones of Chicago.

The last half hour was given to a Query-box exercise, the most practical results of which are given under the head of "Sparks from the Institute."

#### UNITY CLUB SESSION.

FRIDAY AFTERNOON.

For the sixth time the goodly company gathered, this time to consider the problems of the Unity Club, Mr. Jones conducting.

He began with a sketch of the rise and growth of Unity clubs. The name seems to have been first used either in the Church of the Unity, Boston, or by a young people's club in connection with the Unitarian church in Washington. But the thing as now understood, a study side of the liberal church, a company called together for work rather than for pleasure, had its origin in the West, the first programme for such systematic work being printed at Janesville, Wis., some time in 1872—1873. Now, under one name or another, this study side is a necessary adjunct of nearly all the liberal churches in the West. It is well understood that this is not intended for literary women and brainy men alone, but for all who are willing to study. At first this was thought feasible only for parishes removed from the distractions of a great city. But now some of the most carefully elaborated work is done in our city parishes. He exhibited a bundle of printed programmes, representing the current activities of many of these Unity clubs, each of them illustrating the general law of growth of the Unity Club work everywhere; away from the entertaining to that which develops mind and heart; from the promiscuous programme to consecutive work. Variety has a fascination to the undisciplined club; the disciplined club takes to thorough work in special fields. He alluded to the opposition that unexpectedly, and to him unaccountably, had sprung up in the East toward Unity clubs. It must have sprung from a misunderstanding of their purpose. Some thought they would disintegrate the pieties, others were afraid of radical tendencies in them. Perhaps the real reason was that the earlier manifestations under this name in the East were more of the entertaining and pleasure-making kind. But the growth of the Unity Club has been more marked in the East than in the West this year, and all the indications go to prove that the Unity Club has come to stay, because our churches have grown up into the sanctities of thought.

The leader then proceeded to consider the "Hows" laid down in the programme, briefly commenting upon them himself first, and then putting the Institute to work upon them.

*"How to make every one work."*

You can not. But you will succeed best if you undertake real work; do thorough work yourself, and insist on those who come doing their part; avoid baby work or baby talk. If you can plan some work for all of them, most of them will do it. The easiest work for a club is hard work. Touch a nettle lightly and it stings, grasp it firmly and it yields fibre. Set the club to work on common ground. If they've all been reading the same thing at home, the combustion in the club will very surely become general. Conduct the club in such a way that nobody knows where the lightning may strike. Let the leader be alert and no one will go to sleep. Be hospitable toward the "don't-knows." He who confesses ignorance, helps, as well as he who contributes knowledge.

Mr. Learned. Those whom we are afraid to ask, often

bring the best. Believe in the possibilities of the hesitating.

Mr. Gannett. Coax and scold.

Mrs. Parker. Pick out those who think they will not be called upon.

Mr. Fisher. Persuade and assign. Give every one a chance in turn; but take great pains in adapting topics.

Leader. Much depends upon making programmes on long lines. Give plenty of time to get ready. It is easier to face a task for February in October, than in January. The leader should be an autocrat with a large endowment of grace. Help the timid with counsel. Direct them to material. Lend them books. Sympathise with them in their sleepless night. Blessed is the agony of creation.

Mrs. Parker. I can always get papers if I provide material.

*"How to keep open doors."*

Make a slight money consideration the condition of getting in. Make preparation and mental co-operation the condition of being comfortable after getting there. Treat everyone as a member who is inside the door. Avoid red tape.

Mr. Learned. Represented another type of club. Did not give indiscriminate invitation. Only members of congregation invited. Others admitted by vote.

Mr. Gannett. Found that different locations needed different methods.

Leader. Found the assimilative power of a Unity Club great. It is a splendid recruiting agency for the church. But his experience shows that it might grow too large. His workers come from all the churches in the neighborhood, and it may be necessary to discover some methods of exclusion.

Mr. Learned. Make your executive committee keep out the crowd.

Leader. Haven't any executive committee.

Mr. Gannett. Colonize them. Split them up into sections. Swarm them.

*"How to keep the conversation to a point."*

Mrs. Parker. Call them back when they wander.

A voice. Have a point.

Mr. Learned. Sometimes digressions are most profitable, particularly in the discussion of poetry.

A voice. Come to the St. Louis Institute and find out.

Mr. Fisher. Ask a question that will bring them to the central thing.

Leader. How to keep the conductor from talking too much. The average club leader, like the average Sunday-school superintendent, is in danger of over-talk. His duty is to stimulate others,—to pump. Let him respect limitations of programme; honor the time of beginning and closing.

Mr. Gannett. Suppress corner conversations. The autocratic method is best if it can be done pleasantly. Make it merry. Pass leadership around.

*"How to make the talkers listen and the listeners talk."*

Mrs. Blattner. Give the questioned time to think.

Mrs. Damon. Suppress the talking ones and the others will come forward.

Mrs. Blattner. More preparation. Lack of preparation makes empty talkers.

Mr. Gannett. We like those who make us do what we can, although we do not want to do it. People are glad to be made to speak. It is one of the rewards of Unity club work to see the pleasure of the silent people when they come to their lips.

*"How much paper, how much talk."*

Paper enough to have real work. To write even a meager paper is a good deal of work to most people. Two fifteen-minute papers, better than one thirty-minute. Discourage attempts at fine writing. Ask for the crisp facts. If they have not paraded their skill they have displayed it. The alternations between paper and conversation are restful.



The illuminating points of the evening are the talking points.

Mr. Gannett. Thought he put more value on papers; the greatest good always came to those who wrote them.

Leader. Two sections of his club had no papers.

*"How to organize without organization."*

The leader never had any scrap of written organization for any of his clubs. It is easy to kill a club with constitution and by-laws. Avoid parliamentary slang.

Mr. Fisher. Had his best success under a club that had constitution and by-laws, and lived up to them; but did not think them essential.

Mr. Frost. Believed a training in the orderly conduct of assembly, valuable. He recounted the success of his Alton club on those lines.

Leader. Called up again the unsolved problem of the Unity club. The Minneapolis Unity Club sought "to advance all the interests of this church except the raising of money and the Sunday service."

The club of the Church of the Unity, St. Louis, occupied about the same relation. His own, and, he suspected, most of the western clubs, held no official relations to the church. It was a sympathetic part of the church, related as the Sunday-school is related.

Mr. Learned. Thought the Unity Club was in danger sometimes of overlaying the church, living upon it without giving back. Its financial obligations to the church should be insisted upon; in which all agreed.

*"How to reassure the critics of the Unity Club."*

Let them alone and stick to our work. Like Angelo, let us criticise by creation. Let us increase the thought foundation of our churches.

Mr. Gannett. Suggested the big question for next year; the "doing" side of Unity clubs. Shall the Unity Club undertake charitable work, or should this be left to church activities.

Leader. Thought the church had better machineries for the charities of body than the club. It seemed best calculated to clothe naked intellects, to deal with charities of mind.

Professor Hosmer was here introduced to the Institute and spoke a cordial word, urging the value of knowledge and the necessity of developing mind in our churches.

The chair sketched the history of the National Bureau of Unity Clubs, and appealed for co-operation with it.

After thanking most heartily the friends in the Church of the Unity for their hospitality, which brought forth grateful response as to the value of the work done in these three days, from Mr. Learned, the Second Annual Institute was brought to a close by receiving the benediction from Mr. Fisher of Sheffield.

#### REPORT OF THE WESTERN UNITARIAN S. S. SOCIETY.

This year's reports from the schools brought, with more force than usual, the something indefinable that comes with the presence of friends. Each was like a cordial handshake, and fifteen of them were accompanied by some additional word, letter, or printed plan of work, besides those whose letter was written on the back of the report itself. And was it atmospheric conditions, or actual statistics, or better, both, that breathed of good cheer and encouragement,—the taking on of new life?

Last May we made no statement of the condition of our schools, deferring it until this time, and the records to-day date from April 1, 1887, to Sept. 1, 1888. During this time one school has been suspended for the present, that at Cincinnati, because of changes in the church, and five new schools have been started. Winona, Minn., Toledo, O., Menomonie, Wis., and Wichita and Uniontown, Kans. We are able to include in these records to-day, for Mo., one school, that of "The church of the Unity;" for Dak., one,

at Sioux Falls; Ind., one, at Hobart, and a brief word from Laporte saying that they are just making a new start, but giving no records; Ohio, one, at Toledo; two in Mich., Jackson and Grand Rapids, (the Holland church); two in Kansas, Lawrence and Wichita; three in Col., Denver, Greeley and North Platte; four in Wis., Arcadia, Menomonie, Helena and Milwaukee; four in Iowa, Davenport, Sioux City, Humboldt, and Iowa City; four in Minn., St. Paul, Minneapolis, Luverne and Winona; thirteen in Ill., Alton, Bloomington, Geneva, Geneseo, Hinsdale, Moline, Quincy, Rockford, Sheffield, and the four in Chicago.

Let me try and give an

#### OUTLINE PICTURE OF THE WORK

done in this field. First, as to figures, 67 schools were invited to report, and returns from 37 show 2928 names enrolled and an average attendance of two-thirds. For the schools where the proportion of girls to boys is given, the total averages is two to one, but we find one school whose average attendance gives 19 for the boys and 18 for the girls; and another of 20 boys to 13 girls. The largest school on our list numbering 161 we find to be that of our host, the Church of the Unity, St. Louis.

Thirteen hundred and eighty-one dollars, sixty-nine cents have been raised, and used first, to defray expenses, including text-books, library books, Sunday-school papers, Festival services, picnics, furnishing of S. S. room with pictures, carpets, chairs, etc. Otherwise for charitable enterprises and contributions to the W. U. S. S. Society. With every one the expenses are met out of the receipts of the school, and with nearly all the amount has been raised entirely within the school itself. Several have named no definite figures but have simply collected enough to make themselves self-supporting. The total sum named gives an average of about \$102.24 each, for the 37 schools reporting. The largest sum raised by any one school is \$1,242.15 by Unity Church, Chicago, but this is probably in part from the church. Next as to

#### METHODS AND MATERIALS

we find the minister to be the acting superintendent, in more than half the schools, and in nearly all of them closely connected, either by teaching in it, conducting the Bible class or by means of some general exercise. Alton, Hobart, Helena and North Platte have no minister, but keep at work and are able to send encouraging reports. Rockford has a minister whose Sunday-school is his pet! While the life of a school depends largely upon the relation it holds with the minister, that need not, necessarily, be the direct working relation, especially with the older, or with the larger schools. This is evidenced by the fact that one of the three largest and most flourishing schools, numbering 150 scholars, has the least connection with the minister of any one where there is a minister at all. This is not from lack of interest on his part. He is always ready for counsel and is a constant and attentive member of the teachers' meetings, but as listener, not leader; one of the teachers acts in that capacity, and directs a course of lessons prepared by herself.

A library is a real help to over half the schools, three or four have none, several consider it unessential, and two fear it is a necessary evil.

Mr. Wendte's book of songs and services, called "The Carol," has found its way into ten schools. The *Sunny Side* is still a favorite with five or six, and "Unity Services and Songs" is used in nineteen. Our Holland friends at Grand Rapids have a book in their own language, and at Rockford the pastor prepares the Chorals used.

In ten schools the usual four special services are observed, ten more take only two or three of them, and in a few others a mercy service, Emerson Memorial Day, or National Celebration has been added to the others or supplied in place of them.

Our schools seem to have dropped into the noon hour session this year, more than before; there are only ten that



meet in the morning, varying from 9 to 11 o'clock, and twenty-three at about 12 m.

The union system of *lessons* (on "Luke") has been followed by seven schools, four outside of Chicago. Six find it most satisfactory to use lessons of their own preparation, and two use a graded system. With others are found, Childhood of Jesus, Hall's First Lessons on the Bible, Ethics or Character Lessons, each used in four schools, while in two or three others the following courses find favor: "Lives and Deeds," Brown's "Life of Jesus," Clarke's "Manual of Unitarian Belief," Dole's "Citizen and Neighbor," Everett's "Religions before Christianity," "Parable" Lessons, "Toy's Israel," "Every Day Life" and "Outlines and Charts" of Boston publications; "Corner Stones of Character," "Home Life," "School Life," "Stories from Genesis," "Talks about the Bible" and "Heroes and Heroism" of Western publication.

In five cases the *main difficulty* mentioned is in holding the young men and women in the school; while with three others the fact of an increase in this direction is the source of special satisfaction. Other difficulties are: the indifference of the "liberal" home to the Sunday-school; obtaining teachers and officers; adapting one series of text-books to all pupils; there are wanted more *men* who will take active interest; a good weekly paper; more devotion and intelligence; and with three, lesson leaves, "with common sense and soul," says one, and another wants them because the children take more interest if they have them for their own use.

There is only one complaint of a lack of interest from the church, and we wish it might be the only case where that difficulty is really met; four times, the trouble seems to be with the parents or homes.

On the whole there are more encouragements expressed than discouragements, twenty-three to eighteen. Some of the *sources of satisfaction*, and new features introduced may be helpfully suggestive to other schools. Two have printed circulars distributed, setting forth their aims and methods; two have confirmation classes; one has three evening classes, and a Saturday afternoon meeting, for religious instruction to some sixty boys and girls; two have adopted the plan of reading or telling a short story carefully selected, using blackboard illustration when possible, and letting the points of interest furnish application in the class conversation. There is a Band of Mercy, and two schools have King's Daughters that are organized in tens. One school held regular sessions during the summer months.

#### THE MORAL AND RELIGIOUS

condition of the schools is shown by three fundamental points: the interest of the *teachers' meetings*, the *co-operation of the parents*, and the *outside helpfulness* done by the schools themselves. Weekly meetings are held in thirteen schools, and with twelve more they are monthly or occasional. Wherever they are held they are of real interest, but there are still five out of the thirty-seven where they have none. These are mostly in country places where the distances are a serious obstacle to such work. The word from one school is that there has been but one teachers' meeting, and that was not of any special interest. We should hardly think it would have been,—so solitary and alone. The only way to make them of real moment is to give them their essential place in the regular plan of work. Then they assume their rightful importance, command respect, and yield treasure for the life of the school. If we count those holding these meetings both regularly and irregularly, the proportion is large, but the every-week, solid-work kind, is hardly one-half and in about the same ratio as last year. The lack of co-operation of the parents is not so frequently placed among the difficulties as in other years, and the answers to the question, "In what way do they show their interest?" tell us that in twenty-three schools the

parents connect themselves by one or more of several ways, such as teaching, attending adult class or teachers' meetings, visiting the opening or closing exercises, helping the children prepare their lessons, attending special exercises, or by encouragement, advice, and money. This is good, and although having care that the children are sent regularly with lessons learned, is in several cases the only interest manifested, that is certainly a practical one which is often worth more than would be the irregular attendance of both parent and child. In two cases the answer comes that the parents show their interest by "staying away." In one new school with an average attendance of forty-five we learn that most of "the parents come regularly with the children," and the only trouble seems to be that still "many children come whose parents do not."

Outside helpfulness is a part of the work in eighteen schools, and is signified variously, all the way from "Little bits," up to the two schools that have expended some \$40 or more in charities. The objects of missionary outgo, are Industrial Schools, organizing "The King's Daughters" in tens, ice water barrel in the interest of temperance, Flower mission, contributions to the Western Unitarian Sunday School Society, or toward a building fund for a church-home of its own. Some have given books from the library for a new school, and others send their Sunday-school papers away where they will be of use and pleasure to others. We count these evidences of the moral and religious condition of our schools as showing a steady, earnest working interest which means growth of the substantial kind. We gather more of quiet, equalized persistence this year than usual, less complaint and more of general encouragement founded upon common grounds.

#### AT THE HEADQUARTERS

the relations heretofore held between the two conferences and the Sunday School Society have been continued. It is not necessary to restate them in this presence. The Directors meetings have been held regularly for the transaction of business. There has been little or no publication by the Society during the year except in the way of new editions of present matter. Not because there were no demands but from lack of money. The Union teachers' meetings are not continued this season, and the three schools whose teachers attended them heretofore are following a course of lessons prepared by their ministers.

#### THE TREASURER'S REPORT.

| RECEIPTS:                                  |          |
|--|----------|
| Balance on hand May 15, 1888               | \$84 40  |
| From accounts outstanding prior to May 15. | 17 85    |
| Sales                                      | 183 26   |
| Conference (Rents)                         | 140 00   |
| Donations                                  | 26 00    |
| Annual Memberships                         | 25 00    |
| Life                                       | 30 00    |
|  | <hr/>    |
|  | \$506 51 |

| DISBURSEMENTS:  |          |
|---|----------|
| Postage   | \$17 25  |
| Gas   | 1 75     |
| Expenses, Stationery, Wrapping paper, Expressage, etc., Telegrams and other items | 62 76    |
| Room Expense, Laundry, etc.   | 4 33     |
| Secretary and Treasurer   | 65 00    |
| Clerk   | 148 00   |
| Office Boy  | 58 00    |
| Mdse  | 124 17   |
| Balance on hand   | 25 25    |
|   | <hr/>    |
|   | \$506 51 |

#### STATEMENT OF RESOURCES AND LIABILITIES.

| Resources—                     |          |
|--------------------------------|----------|
| Furniture                      | \$ 40 00 |
| Stock on hand, estimated       | 785 70   |
| Accounts receivable            | 41 45    |
| Cash on hand                   | 25 25    |
|                                | <hr/>    |
|                                | \$892 40 |
| Liabilities—                   |          |
| Accounts payable               | \$ 13 39 |
| Bills payable                  | 103 17   |
| Estimated worth of W. U. S. S. | 775 84   |
|                                | <hr/>    |
|                                | \$892 40 |

Adding together our two most immediate resources, ac-



counts receivable and cash on hand we have \$66.70 with which to meet liabilities,—accounts and bills payable—amounting to \$116.56, thus showing a deficiency of \$49.86. Please bear in mind that this report for nearly six months includes the four dullest ones in the year, being those at the close of the winter and during the summer, and while the expenses can be diminished but little, the income from sales is almost nothing. This amount will doubtless be covered during the winter months, for with a stock on hand of nearly \$800 paid for, this is not a discouraging situation.

But meanwhile what shall we do?

Here we have thirty-seven schools only eleven of which number over one hundred scholars. Some of the eleven are in the city, some in the country, and with most of these, in hardly less degree than with all the other twenty-five, the struggle is always between small means and large demands; much to do, but few people and little money to do it. These schools are doing steady substantial, self-reliant work in a quiet way, and the interests of the West cannot afford to neglect the opportunity which such a growing field offers. The question is, how to adapt ourselves to its needs so as to facilitate the work without removing the self-reliance. The thing most needed just now is *low-priced material and enough of it*. Simple lessons, clearly defined, suggestive, but left for the teacher's elaboration, stamped unmistakably with our own direction of thought and purpose, and printed on sheets for weekly distribution. This distribution can not be so general when text-books are used. But the united feeling and work of the schools is not carried on with such unanimity of action, when all are not provided alike. A common line of study leads to an interchange of thought among not only the teachers but the scholars as well. This, at least, is what I gather as one of the most pressing needs, from the testimony of reports and of individuals, not excepting the scholars themselves.

Here we have six schools using courses of lessons prepared by some one of their own number. The S. S. Society ought to be able to gather up these fruits of experience in its own field, examine, revise and publish them in such form as will make them most available for practical purposes. Other publications are in demand and waiting fulfillment, chiefly for the primary department. New editions of class cards are just now especially essential.

The first three series of Unity lessons have been reissued in secular editions, and are beginning to be introduced into public schools. They are well suited for the half hour's ethical study that in many schools is being adopted in place of Bible reading. They have been used this year in Toledo with excellent results.

The Western S. S. Society and the schools within its range are slowly working up a new standard of being, and small and insufficient as the work of the Society has been for the past few years as regards any outgo of publication, there has been a steady gain in fellowship between itself and its schools. As co-operation increases both our work and theirs will be facilitated. The spirit with which we have worked has been the same as we find expressed from one of the schools: "When we cannot work as we would like to, we work as we can, but work steadily, quietly, persistently."

ELLEN T. LEONARD, *Secretary*.

#### SYNOPSIS OF MR. HAILMANN'S ADDRESS ON "THE APPLICATION OF FROEBEL'S THOUGHT TO SUNDAY-SCHOOL WORK."

In general terms the object of Sunday-school work is to develop in the learner religious and ethical sentiment, and to foster a religious and ethical life. It is true that current ideas on religion are quite vague. Too frequently, religion is merely a superstitious dread of some occult power, a view that yields abundant harvests of infidelity, hypocrisy, and persecution. At another extreme, the ethical

side of religion is emphasized to the exclusion of the higher intuitions that alone can impart dignity and meaning to an ethical life. This view is apt to lead to barren utilitarianism, windy "Nature" worship, and arid positivism. On its soil grow such pagan maxims as, "I am as good as any body," or "Do unto others as you would have them do unto you." Most generally, perhaps, religion is held to be the confession of a belief in "God and Immortality," but the ideas signified by these terms are variously vitiated by the varied degrees of selfishness in the "believers."

Essentially, however, religion implies in all cases, on the part of the religious being, a feeling of relative helplessness or dependence, and an inner readiness to obey the dictates of a growing insight, docility in the presence of recognized law. Now helplessness (or dependence) and plasticity (or docility) are the characteristics of human childhood; and from this point of view religious instruction appears as the establishment of a growing sense of childhood in the heart of man and of a deliberate life of obedience to whatever higher law insight may reveal to him. The active obedience thus attained is the measure of man's freedom; it characterizes evolution in the psychical world where "survival of the fittest" becomes *survival of the most obedient*; it controls the innermost sources, as well as the remotest outcomes of life.

These considerations have placed us in the very centre of Froebel's thought of life and of education for life. To him life is to be the revelation of the divine in man who is a thought of God that has become, as it were, measurably independent and self-active.

Activity is the essential condition of organic development. It differs from mere motion by proceeding from inner living causes. Its cessation implies death. This is true of it in all its phases, whether it be the merely absorbent activity of vegetable life, the vigorous brawny activities of brute creation, or the most subtle brainy activities of human self-consciousness: in all these phases it is the condition of development and—hence—necessarily instructive. The objectless gratification of these instincts constitutes *play*; their gratification under the added pressure of outer-life-necessities constitutes *pursuit*; their gratification in the light of a reflective life of leisure is *work*. Play finds its reward in the activity as such; pursuit brings life sustenance; in work there is added mental purpose, the agent becomes truly self-directive or self-active, the activity becomes productive, creative. The soul of play is motion; of pursuit, acquisition; of work, accomplishment.

The body as a whole is the instrument of play; the limbs and the jaws are the implements of pursuit; but the chief, and almost exclusive, tool of work is the hand, man's projected will, his outer brain. To the hand man owes successively his erect position, the expansion of his chest, the development of his vocal organs, language and thought, song and its burden of highest love.

Thus it happens that doing is indispensable in mental growth. In all educational work, heart and head are helpless without the hand. Without the hand, love is a nightmare, and progress a waning dream. Work and love, indeed,—the children of the helplessness and teachableness of human childhood—are twins of which it is difficult (as in the case of Esau and Jacob) to distinguish the elder.

Work, in its reaction on the worker, generates and strengthens that deep and joyous sense of power to which mankind owes its triumphant onward march of discovery, invention, and creative art. Thus it lifts him out of helplessness into helpfulness, out of the paltry pursuits of a greedy or cowardly egoism to the earnest endeavors and high yearnings of a generous and self-reliant altruism, out of the passive obedience of mere plasticity into active, self-centered, self-determining obedience of enlightened insight;



rids him of self and unites him with his fellows in common efforts of highest duty and noblest aspiration.

This, then, is the kernel of Froebel's thought on education: that all that is in man is to be developed in a strong, efficient, beneficent life; that his entire insight is to go out in steadily expanding productive and creative life achievements; that whatever faith there is in him should live and grow in multiplying harvests of work.

In the imperfect suggestions concerning the application of this thought in our Sunday-school work, I have kept in mind the practical difficulties that hamper the Sunday-school, so limited in time and resources. It is out of the question for this reason to introduce any of the so-called occupations, "busy-work" devices, and games of the kindergarten. All such efforts will serve only to make the kindergarten ridiculous and the Sunday-school a waste of time and energy. On the other hand, it is possible and desirable to arrange the work of the Sunday-school in such a way that the learner at every stage may verify and apply in his own experience whatever religious and ethical instruction may come to him; that, indeed, religious and ethical gain and growth may come to him through practice as well as precept.

During the earliest period of Sunday-school work, instruction should come chiefly through stories, told by teacher and children, of goodness and beauty, kindness and mercy, courage and sympathy. These need not be Bible stories, for not a *religion* but *religion* is the aim. Yet wherever Bible stories appeal naturally to the child's sympathies and aspirations they should be preferred because of their connection with the historic evolution of our spiritual life. Throughout they should be free from formal moralizings which fail to reach or which repel the child: the "moral" should be *in the story* alone. Poems and stanzas used in song and recitation should lead the child's thought outward and upward to the beauties of nature, the duties of life, the gentleness of Jesus of Nazareth, and the goodness of the Father.

The doing side, corresponding with whatever instruction may come in these things, will find exercise in the collection in suitable class scrap-books of stories and pictures brought by the children; in the relief of suffering and want among members of the class and others within easy reach, and in preparation for festive occasions of which there should be no dearth. The collection of pictures and stories will be found particularly useful in systematic Band of Mercy work. Possibly, too, some mother will in due time find in her heart songs and games adapted to the specific needs of the Sunday-school, symbolizing religious sentiment and ethical conduct in a manner suited to the children's powers. Certainly, the sand-table and group-table of the kindergarten and primary school can be utilized effectively, wherever circumstances allow, for purposes of illustration and creative fancy in connection with stories told and problems suggested.

During a second period—not, however, before the age of eleven or twelve—the life of Jesus of Nazareth and of his disciples, carefully freed from all legendary exaggerations and admixtures, may form the chief burden of the work of instruction. To this may be added in song and recitation the praise of deeds and lives in harmony with these teachings.

On the doing side, these children may be induced to collect maxims, anecdotes, daily thoughts and occurrences illustrating certain phases of the instruction received; to establish Band of Mercy bureaus for the diffusion of suitable literature among the people of the district; to organize committees and clubs for the relief of special cases of suffering or want by organized effort and the fruit of personal work.

At the age of fifteen or sixteen the learner may enter upon a third period, during which he may study more or

less systematically the legendary and historical development of the Christian religion from the Old and New Testaments with such help as other enlightened writings may bring, and arrive at a fairly systematic knowledge and survey of religious drift and of a truly ethical life.

In all this, song and recitation may play an important part. The doing side will find ever richer fields of work. Clubs may be formed for most varied purposes, as the needs of the locality may indicate; the relief of given cases of suffering or want; crusades against certain phases of evil; the establishment of journalistic committees to push certain reforms; the establishment of reading-rooms (in smaller towns) for Saturdays and Sunday afternoons; the founding of day-nurseries, night-schools, Saturday classes, etc.

In some such way the Sunday-school may add works to faith, doing to insight, purpose to aspiration, and achievement to purpose; and become a most efficient factor in the realization of Froebel's educational thought.

#### THE TRUE ORDER OF STUDIES IN THE SUNDAY-SCHOOL.

My subject is the true order of studies in the Sunday-school. It sounds innocent. It is revolutionary, or else I do not understand it. It involves a distinctly higher aim in Sunday-school ideals than is common in our western churches; and that, as a higher aim so often does, involves a change in methods all along the line.

##### A HIGHER AIM NECESSARY.

I think our people generally do not value much our Sunday-schools. Most parents are glad to have their children go, but do not expect very much from the going. The children themselves are often glad to come,—often have to be glad in order to come, so largely do the parents leave the coming to the children's wish; but neither do the children feel that the Sunday-school amounts to much. May not the trouble be that the Sunday-school does *not* amount to much, and cannot, until it aims higher, until it does more than it now attempts? In asking such a question we need not undervalue the atmospheric influence of the teachers, that which comes from their central selves:

"It was not anything she said,  
It was not anything she did :  
It was the movement of her head,—  
The lifting of her lid,

"Her little motions when she spoke,  
The presence of an upright soul,  
A living light that from her broke—  
It was the perfect whole."

There is the picture of the good Sunday-school teacher, that atmospheric influence counts for much. There is no good teaching without it. It is the most important thing. And yet it is not *all*. This influence many a good friend exerts upon our children. But we sent them to Sunday-school for something more, namely, for the "*things she said*:" in other words, we hoped for Johnny a definite bit of mental and moral education. We hoped for this,—we hardly expected it, so little value have we set upon the school. It seems almost too much to use the word "education" of the intellectual influences which our ordinary Sunday-school course gives the ordinary child, even if he spends six or eight years in the school. During that time, for instance, he will have spent a good many half-hours with a faithful kindly teacher; and probably the subject studied three-fourths of the time will have been the Bible. Now all those half-hours upon the Bible ought, with good teaching, to give a pretty fair acquaintance with the different parts of the Bible. Does "pretty fair acquaintance" at all express the fact? The fault is not wholly with the teacher, or the child, or the home: if fault at all, it belongs all round. But do we aim high enough to escape it? Ought such a smattering and scattering in Bible lines to content us as teachers? Who cares much for such a result? Who ought



to care much for it? Is it worth caring much for? Do we not owe the children, and owe their parents from whom we borrow them, and owe ourselves as intellectual workers, a higher aim? Suppose that the Sunday-school could earn a power to prove, and therefore a right to claim, that the education which it gives does amount to something very real in a child's total of education,—something which the child will get nowhere else, and the loss of which would be a serious loss in the eyes of the average parent,—then what? I think just that power and that claim might become possible; but that it involves a change in methods all along the line,—change in the school-course, change in the preparation of the teachers, change in the relations of the home to the school.

## THE SERVICE PART.

Within the school-course—where lies my special subject—this higher aim would not involve a change in the *service* part, except, of course, to make it ever more beautiful and more impressive to the child-hearts. The most privileged person in the Sunday-school is the worship-leader. I do not say the superintendent, if we give that name to the one who takes charge of the routine business of the school; but the worship-leader, he whose part it is to lead the children into the moods of worship. He has the shepherd place! His tones, his attitude, his manner, his opportunity of speech, give him the shepherd power; and the little flock is a more sensitive impressible congregation to such things, than the congregation of the elders. A child is a natural worshiper as well as a natural player. I do not see how a minister can easily give up this worship-leader's part to anybody: it is his open door of opportunity,—it is his *mother-moment* with the children. Nor do I see the least hurt, rather every good, in making the children feel that the Sunday-school is their little "church." The more of church it is to them, the more of the sweet, awed seriousness of natural worship that can be waked in them by the service, the less shall we hear of the strange argument that the Sunday-school, if made too attractive, may keep children from church-going. Make worship beautiful to them in their little church, and as they grow up they will want it and go for it to the big church,—provided that there they find it beautiful again.

## GRADED LESSONS.

The higher aim, then, involves no special change in this service part. In the lesson-part, the revolution begins. It involves there a change from the uniform lesson system to the graded lesson system. My very theme, "the true order of studies," suggests as much. For those words suggest a distinct grip on two conceptions: (1), That there is a certain line of subjects which the Sunday-school can teach and should, and which are likely to be taught in no other place—the only other places possible being the home and the day-school; and (2), that these subjects range themselves in a progressive order, corresponding to the progressive development of the child from his kindergarten age to young manhood or young womanhood.

And I know very well there are two or three real advantages in the uniform lesson. Real conveniences, perhaps they should be called, because they apply rather to the teachers and the minister than to the children. "To the children, too," says the advocate of this system: "It is a great thing to get the unity and the *esprit-de-corps* which comes of having all minds in the school intent upon one subject on one day,—grading that one subject to the differing ages by means of varied teaching." Yes, it is a great thing to have unity and *esprit-de-corps* in a Sunday-school; but I think that the service, made real and serious and tender, is ample to give that sense of fellowship and unity. The service is the heart-side of the school, and it is by hearts we feel our oneness with each other, and then there are the Festival Sundays, to bring all together; and there might be a little special course of three or four Sundays, in which the whole school should join, intercalated between the two main halves

of each school-year. But the unity of *heads* obtained by fitting one lesson to children of six and eight and ten and twelve and sixteen and twenty, I suspect, is largely an illusion. At all events it is no substitute for the educational advantage of the other plan, if that plan can be realized. "But it is hard to realize that plan," urges the one-lesson advocate again; "for what shall we do for teachers' meeting, if five or six different courses are pursued?" That is a real difficulty, and of that I will speak by and by. Now to speak of the true order of studies in a graded system.

I have nothing novel to propose. The revolution is only in the change of plan; nor do I even mean that this graded system is at all unknown. But, at least, it is not common in our western churches. And for the reason probably that applies to so much in our western life,—we haven't yet got round to it, got up to it. It is coming, with the other better things. But it is time to believe in it, to aim for it, to interest the parents in it, to talk about the ways and means of reaching it. Let us talk about it now.

## SCOPE OF THE SUNDAY-SCHOOL: THE FOUR SUBJECTS.

What questions should we ask, to begin with? This, I think: What is the true *scope* of the teaching in an ideal Sunday-school? First catch your hare, says the recipe, and that confessedly is hard. So first catch your boy,—and that confessedly is hard. But suppose that, with the parents helping us,—we have caught our boy at the kindergarten age and can hold him in the school until he is twenty, what, in the course of that time, ought we to have given him? What is the scope of a Sunday-school education?

It should cover four lines, should it not,—Character, Bible, History of Religion, Doctrine? A few words on each, and then I shall have to help myself by a diagram.

*Character.* That word will cover perhaps half of the whole school-course. Character, taught to the little ones in the object-lessons of fable, anecdote, biography; taught, later, in analysis and application to self, to home life, and to school-life; taught finally in application to public life, or those relations in which we stand as citizen and neighbor to the larger society around us. These Character-lessons would therefore weave themselves through all the years from the beginning to the end.

The *Bible* comes next in importance, because it is the best-known of the world's text-books of religion and is the best type of all the rest. And this, too, will weave itself gradually and recurrently throughout the years. To get a fair idea of what is in the Bible is to get a little education in itself, because the book is the story of the moral and religious education of a race from its kindergarten age to the time when it was ripe to lose itself in the great society of nations round about it. What is "a fair idea" of the Bible? To know that the old Testament is the compressed library of this race, ranging over a thousand years of composition; to know that the earlier booklets in this library are the nation's story-books, its myths and legends; to know what the leading myths and legends are, because—so history has brought about—these stories have become a part of the mental furnishing of modern men and women; to know how these legends run into history, and how the historic outline spans the religion's growth from the era when many gods were worshipped by idolatries and even human sacrifices to the worship of one righteous God, a Father in the heavens and finally in the heart and in the life; to know what place the "Prophets" hold in this library of the religion; to know what the hymn-book of this religion is; to know what the central national conception and hope is—that which threads the whole library and binds its books into one "Old Testament." And then, in the other part of it, a "fair idea" of the Bible implies a still more familiar knowledge of the life and death of Jesus; and of the meaning of the phrase forever on his lips, "the Kingdom of heaven," as he set that meaning forth in picture-parables; and of his main moral and religious emphases; and again a knowledge of Paul as



a character and a worker and a seed-sower,—Paul the second great ideal of the New Testament; with some understanding of his thought about a *new* connection between God and man—that thought which grew into the new religion destined to survive the perishing of the great civilization amid which it had its roots. And one thing more a “fair idea” of the Bible implies,—the knowing by heart thirty or forty passages, we will say three hundred verses, of this great book, the glowing spots in it.

Does this frighten anybody,—any teacher? I hold that this much is easily attainable, under good teaching, in far less than the number of hours usually given to the Bible in the Sunday-schools. Why, nearly all I have suggested, with far more of detail than I intend, can be given to children as a *story-book* by a wise mother without any teacher's help at all. Only the mothers are hardly wise, are they, unless from the beginning they give the Bible to the children under this conception of a book and a religion that has *grown* like a child itself. That single idea will be as sunlight on dark pages to them. As a story-book, I said: there are but very few books in all literature that equal the Bible as a story book. The other day I saw upon a centre table in a country house a book so dilapidated,—the binding loose and leaves straining out,—that I took it up to see what it was. It was the story part of the Bible from Genesis to Revelations, told largely in its own words, but with some compression, and some expansion too, in the way of passing explanations. Told just as if it were a long true story, by a Charles Foster of Philadelphia. The mother said, “That book has been *read* to pieces in that way; it is the boys' favorite book; I've read it to them four times through. One of them is eight years old; he only cares to listen to two books,—one is ‘Uncle Remus,’ and the other, this.” The boys themselves were standing near, and one of them broke in: “Mother, won't you take that book to read to us in the cars, as we go home?”

To go on. Character and the Bible,—these are the major subjects, covering most of the school-course. But in the later years, before our caught boy leaves the school at twenty, two other subjects fall within the scope of our ideal. In the *History of Religion*, he should lodge in mind, besides that idea of the Hebrew faith as an evolution, some large rough outline of the story of Christianity. I suspect there is hardly a part of history on which the average man or woman, even if college-bred, is more ignorant. The common schools are naturally afraid to touch it. Yet there is no part that is more mind-enlarging and enfranchising. And still another glimpse of the history of religion should be given the lucky boy by taking him, somewhere between his sixteenth and his twentieth year, on a short tour among the other great world-faiths. He would not get much, of course; neither does one get much by a three months' trip to Europe; yet that little, being in foreign Europe, is a great good. So it is with even a Sunday-school tourist's ticket through Buddhism, Mohammedanism and the rest. Finally, before our faithful boy leaves us,—to become a Sunday-school teacher himself, I trust,—he should spend an earnest winter, under good guidance, studying the meaning of our Liberal Faith,—its outlooks on the universe and history, its inlooks on the soul; and this course in *Doctrines* would naturally include side-looks towards the differing doctrines believed by the older churches of Christianity, our neighbors.

#### THE FOUR SUNDAY-SCHOOL AGES, AND THE ORDER OF STUDIES.

Now let me try to map out this ideal in programme form. In the mapping we must remember mainly the child's psychology, but not be unmindful of the fact that our boy is apt to escape us by sixteen instead of twenty, and that we want to help him to the most necessary things before he goes. The very psychology of the child seems to divide the school-course into four general sections.

First comes the kindergarten age (six years old to nine,

we will say), before the children yet can read with any fluency. In this age they are all perception and reception; no time when their eyes are so hungry; the mind behind the eyes sees everything in pictures and pictures in everything; no time when the memory is so quick to take, although quick, too, to lose impressions. This guides us to the object-lesson and the fable and the anecdote as means by which to teach, and to the verse and music-rhyme so easy now to plant in memory.

The next age (nine to twelve or thereabouts, for the average child) is not very different, the same sort of lessons are in the main demanded by the faculties then ready,—only these faculties have been growing all the time; perceptions are beginning to analyze and generalize themselves; the memory is still more active as it trains itself to hold impressions; and—a great difference this—the child now helps itself by reading.

In the third age (twelve to sixteen, usually) analysis goes deeper, while perceptions group and round themselves nimbly and abundantly to conceptions.

Now should come the more thorough Bible work. The children will already know much of the book in detached stories; now let the stories draw together and round into a connected outline of the religion in its growth; and let the greatest Bible heroes—Abraham, Moses, David, Elijah, Jeremiah, Isaiah, Ezra, and, above all, Jesus and Paul,—stand out impressively so that they shall last for life majestic figures to the mind, and each one representing a phase and stage of this religious growth. Now, too, the Character lessons should deepen and widen and round by correlation into a whole. Motives should be treated; the difference between character and conduct should be felt; the vast effect of habits be made plain; the greater duties should one by one be taken up with systematic application to home-life and to school-life. And by fifteen or sixteen the boy, still more the girl, is touching the threshold which leaves childhood behind. So now comes the year which is, perhaps, the most important year of all, the “confirmation” year, in which we must try to confirm all best things in him by touching and calling out the spiritual consciousness. “What is my soul? What is it speaks to me with such commanding and entrancing voice? What means this sense of shame and inward hurt, and this sense of strength to do the hardest things if they are only right? What is it we call ‘God?’ What connections and relations can I trace between myself and God, my own soul and the Soul of souls?” These are the questions rising in the silent self, craving answer, craving light. It is the momentous year of all, I say, if we can use it well. It is “conversion” year. What teacher is sufficient for it? We shall be apt to know him by two marks: he will not *think* he is sufficient for it; and yet he will feel the year is so important to the boys and girls that he will not dare *not* to try, in case no other one will dare.

The last of our four periods spans from sixteen to twenty years of age on our school-plan, but the classes of this period will contain many besides these younger men and women. It can be called, the adult period, or, if one prefers the name, the “post-graduate course,”—just as those kindergarten years might be called the “preparatory school;” thus leaving the central years from about nine to about sixteen as the “Sunday-school” proper, into which, at one end, the little ones shall climb, and from which, at the other end, they shall graduate. But the names make little difference: the years are all there, and the child-mind alters with them; and in some such way as is here suggested lessons should be adapted to the altering mind. For this last and oldest period we would reserve three studies: the history of religion, by which I mean that little tour among the great world-faiths, and that other little journey down the stream of Christian history; also a thoughtful study of our own Liberal Faith, its principles, its doctrines



and its history; and one thing more, another Character course, this time a study of duties in the larger public relations of Citizen and Neighbor.

Now let us turn to the diagram and read it through in the light of all this explanation. For the sake of clearness we may as well put years to the subjects, but of course these year-marks can but represent the average child. Our main object, you remember, was to get a clear idea of two points,—the *scope* of studies in the ideal Sunday-school, and the *order* of these studies. The four periods that have been described are shown, and under each what seem to be the fitting lessons are suggested.

#### I. Six to Nine Years Old.

Songs and Hymns.

Verse-cards (Poetry and Bible-memorizing).

Games, the Sand-Table, etc.

Object-lessons. (Nature's wonders.)

Teachers and Children Tell Stories and Talk together about them.

#### II. Nine to Twelve Years Old.

9 to 10—Fables, Stories, etc., from Old Testament and elsewhere.

10 to 11—Stories and Parables from New Testament and elsewhere.

11 to 12—Heroes of Character (ten or twelve noble lives).

#### III. Twelve to Sixteen Years Old.

12 to 13—Bible Land and People, and Bible in Outline (Hall's book).

13 to 14—Character Lessons (Oneself: Home Life: School-Life).

14 to 15—Jesus and Paul.

15 to 16—Religion Lessons (Life of God in the soul of Mary).

#### IV. Sixteen to Twenty Years Old.

16 to 17.—Growth in Morals and Religion: Great Religions of the World. (Clodd's books, etc.)

17 to 18—Character Lessons. (Citizen and Neighbor: Dole's book.)

18 to 19—Our Liberal Faith—its Principles and its Beliefs.

19 to 20—Christianity—its History and its Churches.

But "the true order of studies" is our subject, and I am by no means sure that exactly that true order is here presented. It would take the combined experience and wisdom of Sunday-school workers to lay out with accuracy the ideal scheme. Yet the ideal probably lies somewhere in the direction here shown. I fear, however, that even this, all mapped out in this formal way, looks rather appalling. It does to me. It looks much more than we dare now attempt; and under present circumstances, teachers and pupils and the liberal homes being what they are, we feel, who is sufficient for these high things! But the largeness is more in the looks than in the fact, after all. The truth is that this table suggests nothing very different in amount from the present endeavor that we make in all good schools. Those years so formally arrayed look many; but in most schools the ages do reach from six to twenty and over, just as on that map. Those studies, matching the years, look many; yet they represent only the four lines of study spoken of in the beginning—Character, Bible, History of Religion, Doctrines. Now these are just the four subjects which our best schools are now teaching. That is to say, given the child actually in the school from six to twenty, and, one way or another, he would go over a large part of the scheme here presented. The plan looks

large, but only because it shows in entirety and system what many Sunday-schools are trying to do in a rather crude and helter-skelter way.

#### CHANGES THIS PLAN INVOLVES.

Yet I called it revolutionary and said it involved a change of methods all along the line, if good work is to be done under it. It involves a change from the one-topic to the graded lessons. And at once from the side of the teachers a real difficulty looms up: how about the teachers' meeting, on which the school under the uniform-lesson system has so greatly depended? That meeting of course must suffer change. The teachers would be thrown more upon themselves and more would be expected of them: which, after all, is saying little more than that all the teachers, by this system, would have to try as hard as the most earnest teachers do now. A higher ideal of course exacts more endeavor,—and gives more reward. But the teachers' meetings would only suffer change, not abolition. The probable change would be that the minister, or general leader, would meet in turn separate groups of his teachers,—those working in studies most allied coming to him once in three or four weeks, to spend the two hours together, not in preparing three or four specific lessons, but in general help and co-operation upon the subjects and the teaching methods to be used. Would not this really prove a higher kind of teachers' meeting, a kind more educational to the teachers? Our present teachers' meeting is too often a simple learning of a given lesson,—the thing which with the children we deprecate as "cramming." Once in every month or two the teachers all might meet together in a general congress and jubilee of interests, and thus keep up the touch of hands and the feeling of fellow-laborers working towards one common end.

Another change, and a hard one to carry out: the plan proposed, if anything like good work is to be done under it, involves the learning of a lesson at home by the children, and that involves the greatest change of all,—a *genuine home-interest and home-backing* for the school work. I will say little on this point because it comes up, or something kin to it, comes up in another paper during our meetings—the paper on "Home Infidelity towards the Sunday school." Only this question now: Has it not long been plain that *the* weak spot in our whole Sunday-school system is the indifference of the home, the indifference of the liberal home, the indifference of the liberal father and mother to what is done for their children and by their children in the school? Until this be changed and the home backs the schools, I do not see how our schools can ever count for much in education. If the homes value the school, and show their valuation by seconding it, as parents can second anything they really value for their children, then the school can count for much in education. Then first,—then only. And if that home interest were given, we should feel the nonsense of saying that the child cannot give a half hour's time—with father or mother perhaps, with father or mother preferably—in the preparation of a Sunday lesson. The trouble is that that Sunday-school lesson is not valued or respected by our average parent.

And so, my paper comes round to the point where it began: Can we not by *aiming higher* in our work win the ability to prove, and so the right to claim, that the education offered in our Sunday-schools is something that no child can afford to lose, and no parent can afford that its child should lose? Make the homes realize that the education hinted in the scheme submitted there, or something better than that, is the Sunday-school offer to the children whose parents are faithful to *their* part in the school's endeavor, and I think our parents, our children, our teachers, our churches would all be rewarded together. But it will take time; the revolution is after all an evolution.

W. C. GANNETT.



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### NOTES FROM THE FIELD.

**The Quincy Conference.**—The last State conference held at Quincy, eight years ago proved, if any proof was necessary, that a conference in the midst of a heated political campaign works at a disadvantage. With this disadvantage our late Quincy meeting had to contend. Another embarrassment it met; the absences were conspicuous. All discouragements, however, vanished Tuesday, and when the evening session of that day closed, the meeting was at high-water mark. On feeling the public pulse a little, the resident minister expressed the opinion that, had the meeting continued over the next evening, there would have been no vacant seats in the church.

Rev. J. L. Jones of Chicago, opened the meeting by giving a discourse, full of his peculiar fire and force, on *The New Material for Religion*. Assuming religion to be inherent in human nature in its germ form, he found the material for its development in the great store-house of nature and life, where the new and the needful are ever being evolved. The feeders of any and every religion were to be found in their own time and environment—in the new thoughts, experiences, struggles, discoveries of their own day. It was thus our Christianity gained its sustenance, making it, in its outward form, an ever-varying product, as the food on which it lived varied as it came down through the centuries. Mr. Jones laid fitting emphasis on the abundant new material of our time, wherewith we may enrich our individual lives—the material which stands connected, not only with the great departments of human activity, but that which is very near to our hand; that coming to us in the diversified facts of our common daily life.

Rev. Mr. Stevens, of Moline, opened the devotional exercises of Tuesday by reading the story of the conversation between Jesus and the woman of Samaria. The remarks following by Stevens and others, concerning God as spirit were full of "sweet reasonableness" and practical helpfulness.

Warm and hearty and well phrased was the word of welcome to the Conference which followed, by Lewis J. Duncan. The words of response by our western secretary were words in the right place. Under the caption, "Our Practical Message," Mr. Stevens gave

us his thought as to what liberal Christianity really is, and what its mission in the world. He told us what it ought to do, considering what it is. He found a difference between what it stands for, and what it does. Its message was right, and wanted by high and low, rich and poor, but the difficulty seemed to be in getting it delivered. Quite likely the demands he made on Unitarianism in some respects were impracticable. But this is only saying that our ideals are better than our reals. What we see ought to be done in some cases cannot be done. The tone of the paper called for personal scrutiny. In itself it was a message to the conscience. An interesting discussion followed, in which Revs. Miller, Kerr, Bradley, Jones and others participated.

A speech by Rev. Mr. Gannett, of Hinsdale, discoursing on the topic, "The Home End of the Sunday-school," made an impression on the Conference not easily forgotten. He spoke of the religious education of children before and since the advent of the Sunday-school. Before, parents taught their children, and devoted themselves faithfully and conscientiously to the work. They were teachers for every day in the week, not Sunday teachers alone. The impression made was life long. As the Sunday-school came to be in fashion, parental interest gradually declined, the work passing into the hands of the Sunday teacher. The outcome of this method was plain from the beginning. What can one hour do in every hundred and sixty-eight, though used for eight or ten years, towards the moral and religious fitting of the mind for the battle of life? A comparison in point of character between the boy in the Sunday-school, and the boy out of it, the speaker thought would show little difference if of equal capacity.

It was plain that Mr. Gannett expects little from the Sunday-school, only as it shall take on a higher character, and be more perfectly supplemented by home influence.

The paper by Rev. Mr. Fisher, of Sheffield, was timely and covered well the general situation. Many were our needs, among which he cited that of money to carry on our work; but he told us that we needed more, a disposition to use money in that direction. We need ministers, he said; but if we placed a high valuation on the church and its work, ministers would be plenty. We need the truth, but the love of it, more—a love strong enough to set aside our biases, our interests or other hindrances. Then would it come to us in full measure. We need unity, he said, but not uniformity. The great need of all and that which includes all is to be what we have power to be, and to do faithfully the work that falls to our lot. Mr. Fisher said that churches were for public use, and not for private satisfaction, and in conclusion spoke earnestly in behalf of the work at our own church doors waiting to be done.

Mrs. Fisher, of Sheffield, delegate of the Woman's Western Conference, gave a paper setting forth the aim of the organization, the work in hand, the methods of doing, and the means of its support. The reading should have brought to it new members. Perhaps it did. It ought to be heard in all our churches.

In the evening Rev. Geo. Batchelor, agent of the American Unitarian Association, kindly took the time allotted to an absentee, and spoke of the relation existing between our "Doctrinal Message" and our "Practical Message." Belief, real belief, must make a record of itself. If a church, he reasoned, has a strong belief in the fatherhood of God and the brotherhood of man, it must have a practical message,—must put this faith in its teaching, in its doing, in its living.

Following Mr. Batchelor's word came the question for discussion, "Universalists, Unitarians, Independents; things they can do together." Doctor Kerr opened with a line of remarks as to what liberal thought could do, and is doing especially in relation to religious and biblical criticism.

Rev. Virgil H. Brown, of Princeton, followed, saying excellent things for unity in diversity, for the fellowship in the spirit, and what help may come through it to the cause of righteousness.

Little can be said for the want of space about the many reports that came before the Conference. They were full of interest and showed patient faithful work.

The secretary takes special pleasure in thanking the ten societies who so kindly responded in letter to his inquiry as to the form of their activities and methods of work. And I should say here that Princeton made full report. Quincy was not asked to report by letter for the reason that a verbal report was expected at the Conference.

On hearing the report of the Committee on Arrears, the Conference took immediate steps to liquidate the debt. A collection to be so applied was taken in the evening amounting to \$95.29. The remaining indebtedness being apportioned among the several churches, the following sums were then and there paid—Quincy, \$50; Alton, \$15; Hinsdale, \$15; Geneseo, \$20. Others are to be heard from.

The following are the persons chosen to fill the offices for the ensuing year: President, John A. Roche, Chicago; Vice President, James Van Inwagen, Chicago; Secretary, Chester Covell, Buda; Treasurer, Mrs. W. C. Dow, Chicago; Secretary of Post-office Mission, Mrs. M. J. Miller, Geneseo. Post-office Mission Committee, Mrs. M. J. Miller, Mrs. C. J. Richardson, Princeton; Chester Covell, Buda; Mrs. E. E. Marean, Chicago; Miss Belle Tiffany, Hinsdale. Directors for three years: John A. Roche, Chicago; Mrs. C. B. Dupee, Chicago; Mrs. J. S. Roper, Alton.

The remaining directors are as follows, for two years: C. Covell, Mrs. W. C. Dow, J. L. Jones; for one year—J. R. Effinger, J. N. Sprigg, J. V. Blake.

By reference to a resolution of the Conference it will be seen that the appointment of a committee of three on co-operation between state and Western Conference was recommended. The appointment of this committee was referred to the directors.

The resolutions passed by the Conference

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are as follows:

*Resolved*, That this Conference offers friendly sympathy and fellowship to all persons in the state who are striving to make life worth living, without regard to dogmatic opinions. Planting ourselves broadly on that moral sentiment and spiritual aspiration, which are common to all earnest souls, we invite their co-operation; and to this end suggest that wherever two or three can come together, they form a Sunday Circle, and communicate at once with our Secretary, Rev. Chester Covell, Buda, Ill., who will be glad to extend to them the helping hand.

*Resolved*, That this Conference sends greeting to the ten societies which answered by letter the request of our Secretary for information concerning their methods of work. We heartily commend this fraternal exchange of opinion and practical suggestion as in every way conducive to the health and prosperity of our individual parishes and the general work; and we earnestly recommend that those churches not so reported at this Conference, fall into line another year, and give to each the benefit of whatever light or warmth or strength they may have attained. Let us have to the full the benefits of co-operation.

*Resolved*, That this Conference has heard with satisfaction the report of the committee appointed one year ago to arrange for a series of lectures and sermons at Champaign, the seat of our State University. We recommend the reappointment of the committee, and thank the American Unitarian Association for an appropriation of funds, which made it possible for us, with the co-operation of the ministers of the state, to inaugurate the Champaign experiment, and request the continuance of help from the American Unitarian Association to enable us to carry on this work as much longer as may be advisable.

*Resolved*, That the Conference welcomes the proposition submitted by the Secretary of the Western Conference for a closer co-operation between that body and the State Conferences; and recommends the appointment of a committee of three to arrange, if possible, for the practical carrying out of that proposition so far as the Illinois Conference is concerned. We favor the choice of some one point, where, with the aid of the settled ministers of the state, the State Secretary, and the Western Secretary, regular services might be maintained until the foundations of a new Society could be laid.

*Resolved*, That in the judgment of this Conference our churches, when no better plan is already working, should solicit one general subscription, not contribution, at the beginning of each year; that said subscription be solicited from every member, each subscriber to elect the special designation of his subscription, how much of it shall go to the State Conference, how much to the Western Conference, and how much to the American Unitarian Association; and when no choice is indicated, that the missionary fund thus collected shall be divided by a vote of the congregation, or by the officers of the society.

*Resolved*, That we warmly endorse the work of our Secretary, Chester Covell, for the past year, and we recommend his appointment for another year at a minimum salary of \$400, to be augmented to \$750, if the subscriptions and other resources of the Conference warrant; and we respectfully ask, for the salary and the expenses of this work, the co-operation of the American Unitarian Association on the dollar for dollar basis.

*Resolved*, That the hearty thanks of this Conference be tendered to the minister and members of the Unitarian church of Quincy for their considerate and generous hospitality. From early morning until midnight we have found a smiling reception committee awaiting our arrival at the depot, and every hour of the Conference has been replete with a kindness and courtesy that mark the Con-

ference of 1888 a memorable one in our history.

*Resolved*, That the thanks of this Conference are hereby tendered to its presiding officer, Gen. James D. Morgan, for his prompt and faithful administration of the duties of the Chair. C. COVELL, Sec'y.

**Chicago.**—Doctor Thomas and Mr. Utter both spoke on "Robert Elsmere" last Sunday. Doctor Thomas emphasized the fact that one woman has succeeded in causing such consternation to so many thousand ministers. Mr. Utter spoke in the evening and his church was crowded to its utmost limits. He handled directly the objections raised by Mr. Gunsaulus, Doctor Barrows and other orthodox ministers from the pulpit. Among other things he said that Robert Elsmere would make a good Unitarian minister. If Robert Elsmere is to be admitted to the Unitarian fellowship from without, perhaps some of the rest of us will be permitted to remain within the fellowship for some time. We agree with our associate, and believe that Elsmere would find himself very much at home in the Western Conference.

—All Souls church celebrated its sixth anniversary and annual flower service last Sunday. The church was redolent with the fruits of the field, and every seat was occupied. There were two christenings, and the right hand of fellowship was publicly extended to five new members.

## ANNOUNCEMENTS.

### CHICAGO CALENDAR.

**CHURCH OF THE MESSIAH**, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 11, services at 11 A. M. Study Section of the Fraternity, November 16; subject, English Castles.

**UNITY CHURCH**, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 11, services at 10:45 A. M.

**THIRD UNITARIAN CHURCH**, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, November 11, services at 10:45 A. M.

**ALL SOULS CHURCH**, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 11, services at 11 A. M.; An After Election Sermon Monday, November 12, Unity Club, Novel, section. Bible Class, 7:30 Friday evening.

**UNITY CHURCH, HINSDALE.** W. C. Gannett, minister. Sunday, November 11, services at 10:45 A. M.

**THE CHICAGO INSTITUTE.** Second Lecture by Rabbi Hirsch, November 15, 8 P. M., Art Institute Building, entrance on Van Buren street.

NOTICE the offer under the contents on the front page of this week's UNITY. If you wish a copy of "The Evolution of Immortality," here is a chance for you, while getting the book at the regular price, to send UNITY to two friends for fifteen weeks, and thus help them and help the paper.

**THE NATIONAL BUREAU OF UNITY CLUBS** will hold a delegate conference at Channing Hall, Monday, November 12th. There will be two sessions: the morning at 10 o'clock, and afternoon at 2 o'clock. The morning session will be given to reports from committees and delegates concerning the present success and prospects of growth. The president, Rev. Dr. Hale, will be in the chair, and in the afternoon will open the discussion of "Practical methods of Unity Club organization and work." Rev. A. J. Rich, of Fall River, general secretary, will follow, with

others prominent in Unity Club work. Clubs will please send delegates, or letters reporting progress. G. M. BODGE, East Boston, Secretary.

**THE NINTH ANNUAL LECTURE COURSE** of the Woman's Physiological Institute of Chicago opens November 12th with a lecture (with illustrations) entitled "Outlines of the Nervous System," by Dr. D. K. Brower. It will begin at 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street. A cordial welcome is extended. Lecture free.

### What Is Catarrh?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption.

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### BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

A Physician's Problems. By Charles Elam, M. D., M. R. C. P.

Dreamthorp. By Alexander Smith.

The Lover and Other Papers. By Richard Steele.

All of the above uniformly bound in cloth. Boston:

Lee & Shepard. New York: Charles T. Dillingham.

Chicago: S. A. Maxwell & Co. Cloth, price, each, 50c.

The Roman Catholic Church and the School Question.

By Edwin D. Mead. Boston: George H. Ellis.

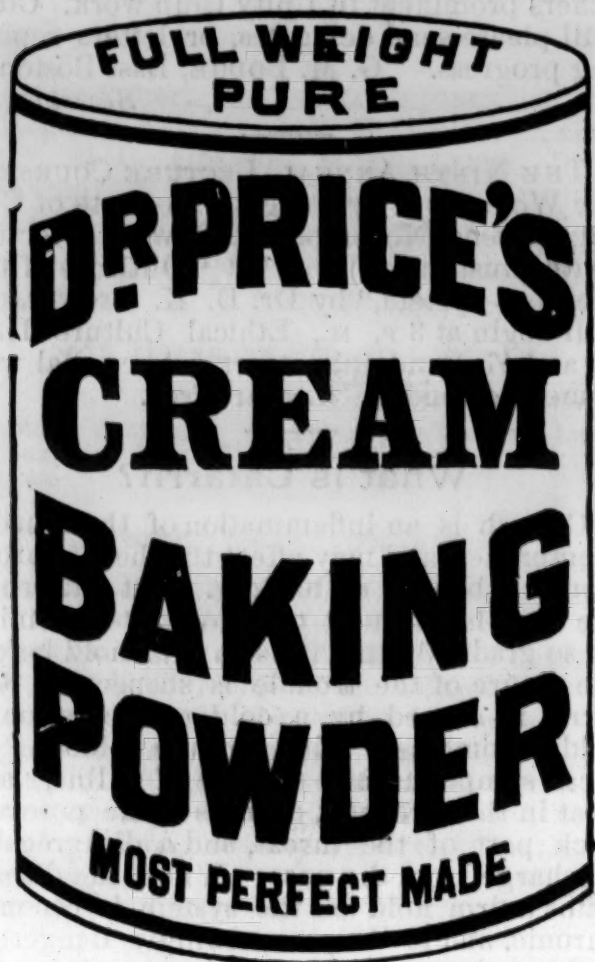
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A Frozen Dragon and Other Tales. By Charles

Frederick Holder. New York: Dodd, Mead & Co

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